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OUR SUNDAY VISITOR

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bservations on Recent Study-Travel Abroad

(BY THE EDITOR)

EGYPT.

THERE would be no Egypt if there were no Nile, dissecting the Arabian and Sahara deserts, and inundating their sandy surface for many miles during five months of the year. This river has built up about 12,000 square les of the most fertile land in the rld. On this small area dwell near-14,000,000 people, all but 1,000,000 whom practise the Mohammedan igion. The Copt schismatics num- about 750,000. Then there are 000 Greek Orthodox; 60,000 Uniate eks; about 30,000 Armenians and ians; and less than 15,000 Protes- ts.

he Copts succumbed to the heresy Eutyches, who taught that Christ only one nature. They have never ndoned that heresy, though few of Copts have the faintest idea what controversy about the one or two ures in Christ means.

ower Egypt, which to us is upper ypt, or that portion which is first roached from the north, was once stronghold of the Catholic faith. e of the greatest Christian schools the early centuries was located at xandria, where Clement, Origen, Catherine taught; where St. Ath- sius, famous through history as author of the Athanasian Creed, Bishop. This city, at the begin- g of the fourth century, was a at center of Greek art and science.

he city of Cairo is the largest in rica, and due to the presence of rists throughout the greater part the year, has become most modern, h excellent hotels while just out- e its borders begins the almost end- s stretch of the sandy desert.

fter the occupation and practical nination of Egypt by Turkey for eral centuries, the French and Eng- , in turn, gained considerable con- l, and today Egypt has Home Rule der an English High Commissioner. as a King in name; in fact, he was eived into Alexandria with loud ac- im on the day the writer reached re. The native population quite urally craves independence, and many times during the year holds a noisy demonstration in Cairo against foreign domination. The clergy of the Greek and Latin rites prefer foreign rule, both because it is more favorable to the progress of the Christian faith and because under Moslem domination Christians would be discriminated against in various ways.

Four-fifths of the people of Egypt are native peasants, and form quite a distinct type from the Turk or from the Arab. The Turks are not numerous in Egypt; and the Arabs who live mostly in the cities and towns, act as dragomen or guides; they wrap a white handerchief or cloth about their heads instead of wearing the red fez, which is otherwise quite universally worn. The natives have not changed their manner nor their mode of living, to any great extent, during the last 4,000 years. Woman is a drudge; she does most of the work in the fields, and it is a common sight to see a man riding an animal with a woman walking at his side.

Egypt, which was known to us from childhood as the land of mystery, of sorcery, of mummies, of the pyramids and the sphynxes, invited new interest throughout the world following the discovery of the tomb of King Tut, in the so called Valley of the Kings, near Luxor. Boats up the Nile from Cairo did a rushing business last winter because of this new interest, though most of the precious contents of his apartments, locked up for 3,500 years, were to be seen in the Cairo museum. But Egypt also has an ancient history which interests Christians very much. This country figures so prominently in the Bible, as the land which Joseph, one of Jacob's sons, ruled over after he married the daughter of Putiphar; the land where his descendents grew into a vast multitude, whom Moses was directed to lead to the Promised Land after God sent plague after plague to soften the heart of Pharaoh; the land where Moses was born; where God gave His commandments; where the chosen people were fed with manna for 40 years; where the Infant Savior lived seven years after His flight from His

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CONVERT MINISTERS WANT POSITIONS.

BELOW we publish a letter, which we received recently from a Protestant minister, who is postponing his submission to the Catholic Church only because he wonders what he will do for a living for himself and family.

A few days later we received a letter from a priest in the northwest, who has had a Congregational minister under instruction since Easter, and will have received him into the Catholic Church before this edition of the paper reaches its readers. This minister will also be out of a job.

Therefore, we are very anxious to hear from some Catholic employers, who can give occupation to these two convert ministers. We know of several other ministers, who are hesitating about becoming Catholics because they know not whither to turn for a living following their conversion.

People do not realize what great sacrifices a Protestant minister must make to embrace the Catholic faith, even when he sees a livelihood ahead of him. With nothing but persecution in sight on the part of relatives and former parishioners, and no special welcome from the Catholics, whose ranks they join, only supreme faith in God, and assurance of duty fulfilled can spur them on.

We omit the name and address of the minister to save him embarrassment.

October 8, 1924.

Our Sunday Visitor, Huntington, Indiana.

Gentlemen: I am writing you, by the advice of Father ————, hoping that you may be able to assist me in obtaining employment.

I am forty-three years old, a clergyman of the Episcopal church, and at present Rector of————. I am convinced of the Catholic Faith. I believe in the Catholic Church with my whole heart. I am anxious for my family and for myself, at the earliest date possible, to become living members of the same.

You see the great proposition I am up against—the difficulty of changing vocations at my age in life, with a family, and without financial resources. However, the small amount of business experience I have had encourages me to believe that, with reasonable opportunity and effort, I could soon acquire the experience necessary for success in the business world.

When I was a school boy of about nineteen, I travelled one year as salesman for Alfred F. Wood & Sons, Detroit. I made good and could have worked on, but had to go back to school.

If you could persuade some one to give me a chance—a trial—I assure you that I will do my best to make good. I am willing to make any sacrifice possible, and Mrs. ———— is just as anxious as I.

Assuring you of appreciation, I am,

Sincerely yours,

Signed————————

They Are Educating to Bigotry

By REV. JOSEPH J. McANDREW, A. M., LL. D.

IN less than one hundred and fifty (150) years, the the bloom of infancy in the life of a nation, we have grown to be a mighty and honored Republic amongst the kingdoms of the world. In the name of democracy, which we cherish and towards which less fortunate peoples of the world look for salvation from the stress and strife of hate and oppression, we have fought many battles.

Many enemies have we subdued that threatened our national life and personal security. Many errors have we rejected, many truths have been brought to light and much mystery of political science removed, under the just, humane and hallowed principles of our constitution. Still, today, how murky, how impenetrable is the darkness of bigotry in which we find ourselves involved, a sinister power endeavoring to blind men to truth, virtue and justice, the very props of national greatness as well as the means to personal prosperity and the "pursuit of happiness".

Equality is eloquently proclaimed as a constitutional right. Equal rights for all men, regardless of race, color or religion, in a free land, under a sacred emblem that has never touched the dust, is our cherished and proudest boast. "E pluribus unum" bespeaks our fondest realization as a political entity.

But eloquently as our constitutional rights may be proclaimed by many, and our slogans respected, these same constitutional rights are just as eloquently disdained by others who would deny to many what they eagerly demand for themselves.

Is our boasted equality in the eye of the law a deceitful shadow and absurd chimera? Is it to be an empty sound signifying nothing, but full of fury? No legal document, no matter how well conceived, makes us equal; that is a connatural right, part of the Almighty's creative plan. Laws do not create rights, but are made to protect them.

But a constitution that is designed under the wisdom of fairminded, God-fearing men, to recognize the equal rights of all should not be allowed by the noble and honest citizenry of our country to become the (wrapping paper weapon?) of bigotry, or the foundation of a murderous fraternity of Cain and Abel.

People who have always to the fullest measure performed their duties as citizens, and have given their best, both of brain and brawn, for the welfare of their country, whether in times of peace or war, should not be compelled by the stormy passions and fiery hosts of intolerance to jeopardize their rights to political preferment because of their religious convictions or color, nor to walk the land of their birth or adoption, an object of derision and contempt, and without reason, without proof, without witnesses of wrong-doing, to be held up as a sign of cowardice, treachery and disloyalty ever to be suspected.

The constitution is of itself a passive thing. It is neither capable of self-preservation nor of protecting those living under it; but becomes operative and effective through the various departments of administration, legislative, executive and judicial. Should these at any time become forces of discrimination and exclusion, made so by the majority vote of the people, because of racial hatred and religious bigotry, then benighted Hindooism could scarcely do worse. And God protect our nation from that day when men can with every hope of success, declare themselves candidates for public office on a platform of religious and racial intolerance.

The wisdom of God guide us, when men thus aspiring, no longer trust to the good sense, honesty and fairmindedness of the American people, but fearful of defeat, court and palliate religious bigotry as a means to success.

The first step toward the remedy of a great evil is that it should be known. Comparison of the present with the past tends toward one great object, the just appreciation of the truth and an honest acknowledgment of its beneficial influence upon mankind. Truth alone, by an uninterrupted chain of titles and traditions, dates back from the commencement of things to God from Whom it emanated. Error cannot claim this lofty privilege; manifold and contradictory, it is constantly reproducing itself, but only again to die; the offspring of a day, it has neither past nor future, obscurity is behind it, obscurity before. Truth rejoices in the light, error can rest only in the darkness; constantly struggling against eternal splendor; itself deprived of any brilliancy, it seeks only to heap up dark clouds of storm and confusion before the sun.

So it is with the Catholic Church. Ever surrounded by the dark clouds of bigotry and prejudice, like the sun, it ever shines to the dismay and discomfiture of its enemies. Although Macaulay says: "There is not and there never was on this earth a work of human policy so well deserving of examination as the Roman Catholic Church"; nevertheless, it is equally true that there never was an institution more grossly misrepresented, more generally vilified, or more piously maligned than this same Church in the long course of its glorious existence. But the Church has sustained innumerable conflicts; she never had a dreaded opponent; she has met

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A Reader Warns Against A New Wicked Movement

Pittsburgh, Pa. Oct. 8, 1924.
802 Berwin Ave.
Rt. Rev. J. F. Noll; Editor.

DEAR Father:—I am enclosing a copy of Haldeman Julius Weekly for the purpose of explaining to you the object of this letter. The object is to call your attention to the most insidious, best developed, and far reaching attack on religion and its standards that I have ever seen. It is evidently based on a desire for personal gain, directing a materialistic mental complex.

My perspective of him is that he is a very shrewd infidel, now the owner of a well equipped printing and binding establishment. He hates religion and brands it as the greatest sham of the ages, and the mother of intolerance, superstition, ignorance, and stupidity. Hoisting the standard of "tolerance" above his printery, he has attracted the support of the enemies of religion, and made confident by the financial success of his enterprise and the numerical increase of his subscribers, he is becoming somewhat reckless and threatens to smash religion.

He publishes "Haldeman Julius Weekly; Life and Letters", a monthly devoted to the exploiting of the "life and letters" of any author in a way that suits his purpose. "Know Thyself"—"The only magazine in America devoted exclusively to a RATIONAL SCIENTIFIC STUDY OF PRACTICAL PSYCHOLOGY, PSYCHO-ANALYSIS, AUTO-SUGGESTION, SEX, LOVE, BIRTH CONTROL, MENTAL AND PHYSICAL HYGIENE, AND THE POPULAR SCIENCES". He announces the birth of a new monthly about November 1st by a full page advertisement in his weekly of October 4th. The announcement begins with a one inch headline "A SMASHER OF SHAMS" and a few lines later we get this "brave and fearless smash" right between the eyes,

"SHAM NUMBER ONE—
"THE SHAM OF RELIGION

"This sham leads the host of hateful shams. It has all the other shams outranked in sinister evil and powerful menace because it has a god—many gods—behind it," etc. He publishes a book called "The Little Blue Book" by his "expert writers and translators". He has about 650 books now on the market; they are suitable for the pocket and are big sellers. He establishes "Blue Book" or "Haldeman Julius Stores" in any unoccupied territory by SELLING an agency, and he has a number of them in operation. He wants them in the chain stores, has already placed them on sale in some, and asserts that he will soon have them in all the chain stores, (I am sending blue book).

He publishes a Christian article, occasionally, for two purposes: first, to support his toleration flag pole; secondly: to furnish a target for his firing squadron.

Why am I sending this to you? Because I would like to see this wolf's howl for a "VOLTAIRE" answered by a publishing house as well equipped as his. Thousands of human beings want and need the truth but they can neither see nor hear because they are blinded by hate and prejudice against the Church.

The "Visitor" is wonderful, but when dealing with the imbibed and educated prejudice of five centuries personified in the non-Catholic of to-day, the very name, or even thought of Catholic—blinds. He is like a traveller on a dark road whose sight suddenly meets the full glare of a headlight. He is hurt without being helped. The same light shining from a different angle would help him on his way.

I may be wrong, but I have obtained many a good hearing, without denying my faith, by stating that I believed in Christ, but was investigating the teaching of all churches. One instance was very striking. I had to call on a Methodist minister about a small business matter, which was quickly settled. He invited me into the living room where his wife and sister-in-law were crocheting and pleasantly conversing. As we sat down he began to talk, in an explanatory way, about his lack of interest in my proposition and in everything else in general. He had given away an article like I wished to sell him, several other articles of use to a man of his cloth, and was going to give his piano when he found a worthy person. He had given up the best calling the Methodist Conference of W. Va. had to give, and taken this small pastorate to do what little good he could during the remainder of his days, which, he hoped, would be short. Here was a minister of the gospel without hope, without faith, and in a state of rebellion against the justice of God and I, a common everyday salesman, sat listening and wondering what could be the reason. The answer came with his closing sentence

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he Syllabus of Errors of Pope Pius the IXth

HOW ENEMIES TWIST THEM.

By Robert R. Hull.

III. A Recent Attack on the Syllabus of Errors.

Continued.

In one place, however, the authors have overplayed their nd. They acknowledge, too, that the conversion of proposition is their own work: "The above is the statement of Catholic doc- ine although Montana neglected to reconstruct it." Here it is, en, as the tinkers have reconstructed it: "Prop. 53. 'The laws for protection of religious establishments, and securing their hts and duties, ought not to be abolished; neither should the il government lend its assistance to any who desire to quit the igious life they have undertaken and break their vows. The vernment may not suppress religious orders, collegiate urches, and simple benefices, *not even* those belonging to private tronage, and submit their goods and revenues to the adminis- tion and disposal of the civil power.'" This is certainly clumsy rk; for, in the above, the Church is represented as outrageous- asking the exemption of private benefices (which, the whole rld knows, should be the first to be suppressed)! You would be essing right in guessing that Shuler and Phillips vainly search- their brilliant (?) intellects for the words "much less" and iled to find them; because surely a private benefice is deserving exemption, even if all other church property is to be confiscated, asmuch as a private benefice comes very near to being of the ture of private property.

The authors also confess that they have converted "Prop. 80" emselves: "Montana neglects to state in so many words the mish position as I state it, but his comments bring out fully the mish doctrine." They deliberately leave out the words "as late- introduced" in order to represent the Pope as the enemy of all ogress, liberty, and civilization. These words are in proposition of the Syllabus, and they must be inserted in order to get any oper statement of what the Church believes. And here Montana, his "comments", fails them utterly. He not only does not ring out fully the Romish doctrine" as Shuler and Phillips state

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A Lie Will Be Refuted Here in Every Issue

THE HUGUENOTS AND WILLIAM THE SILENT.

IT is only bigotry of the more antiquated and hopeless sort which can see in the Huguenots of France the heroic advocates of tolerance and religious liberty. From the time the sect was formally organized and its creed formulated, in 1559, until the Peace of Alais, June, 1629, this faction was the cause of continual civil war. More problems were created for the Government of France during this time than it had ever known, in the whole of its existence.

Lutheranism was first spread in France by students and professors from Germany. In 1534, placards which violently denounced the Mass, were posted throughout the whole of the country, the Huguenots, with daring impudence, going so far as to place them upon the doors of the royal palace. From its very incipiency the cult of the Huguenots was intolerant toward the Catholic religion, as this action proves, and it was foreign in all its attachments. "It was a side in political faction" planted upon the soil of France. Yet Francis I wished to form an alliance of a political nature with the Protestant princes of Germany, and, to placate them, he allowed the teaching to have free course for a time. In March, 1536, Calvin, by his publication of the "Institutes," took control, after which the "new religion" made rapid headway.

The Coligny family, one of the first in France, early joined the movement, as also did ahe Prince de Condé, inspired much more by jealousy of the Catholic house of Guise than religious motives. Jeanne d' Albret, Queen of Navarre, introduced Calvinism into her dominions by force. Many of the nobility joined the Huguenots, in opposition to the king and the house of Guise. Upon the death of Henry II, the throne was left to the delicate Francis II, a child of sixteen years; and it was soon afterward that the Prince de Condé and Coligny hatched the plot to kidnap the king at Amboise (March 19, 1560). Just as the conspirators had surrounded the palace, the plot was discovered, and the kidnapper seized. The other subordinate conspirators were also executed. After the accession of Charles IX, a settlement was made, whereby the Huguenots were pledged to restore to the Church the buildings they had possessed themselves of, although they were permitted to carry on their worship outside the towns. They were not satisfied with these concessions, and, on March 1, 1562, six or seven hundred of them were found, by a party of the duke of Guise, assembled for worship in the fortified town of Vassy, contrary to the stipulations of the treaty. The loud singing of the Huguenots disturbed the Mass being celebrated by the Catholic group, and the two parties came to blows, with the result that some Huguenots were killed.

Upon hearing of this, Condè declared war, and all the Huguenots throughout France rushed to arms against the government. The Duke of

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he Reasonableness of Christian Faith is Shown

EQUENCE OF THE ARGUMENT:—1. God exists. He is infinite, intelligent and free (personal). kind needed a supernatural revelation from God in order to acquire a sufficient knowledge of gious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the henticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its red writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They w that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They w that He incorporated a Church with exclusive authority to teach Christianity to the world, that invested His Church with essential marks or characteristics by which it might easily be distinguished all rival institutions; that one of these characteristics is imperishability. Hence, the Church of ist may easily be found today. Of the existing Christian churches, the Catholic Church alone pos- the characteristics of the united, holy, universal, apostolic, imperishable and infallible organization rporated by Christ. Therefore, the Catholic Church is the one and only authorized Church of Christ.

RITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

ARTICLE LXV

e Branch Theory—An Absurdity.

WE have seen that Protestantism, considered as a whole or as divided into numerous mutually contradictory sects, can never, by any stretch of logic or history, be identified as the Church of Christ today. The so- lled Orthodox or Greek Church kes a far better showing logically d historically than Protestantism, t it, too, lacks the characteristics ential to the true Church. Since ither of these can quality as the urch of Christ, it follows, that since cording to Christ's promise His urch must exist today, that the atholic Church is that Church. This a valid negative argument.

Before demonstrating by positive proofs that the Catholic Church is the true Church of Christ today, we notice a theory which really deserves no place in religious controversy, because it is so absurd. It is the so-called Branch Theory regarding the true Church, a theory sponsored by the Ritualist or "High Church" clergymen of the Protestant Episcopal Church. According to this theory, the Church of Christ resembles a tree with three great branches; namely, the Protestant Episcopal Church, the Greek Church and the Catholic Church. This theory repudiates all Protestantism and speaks of all Christians as being either Anglican, Greek, or Roman Catholic!

The difficulties against this theory are so insuperable that it is called absurd by more than 90 per cent of all Protestants, and it is utterly repu-

(Continued on page three)

BITS OF INFORMATION FOR BUSY READERS

"She drowned her babies regularly in the creek;" "This woman was subnormal and has three illegitimate children;" "He committed suicide;" "She poured kerosene on the cat and set fire to it;" "Our children don't need to go to school to read. The Spirit teaches them to read." So runs the "anthology of despair" in the history of a certain small rural community of twenty-five families, says Mr. C. H. Galpin, of the United States Department of Agriculture, in an article to The Country Gentleman. Of the three churches in the community, one has fallen in, one has been torn down, and the third, still standing, is rotting.

Taking for his text that "The Church is a Failure," Dr. Joseph Alexander Leighton, professor of philosophy at Ohio State University, spoke at St. Mark's in-the-Bowrie Episcopal Church, New York City, on Oct. 19th. The Rev. William Guthrie, pastor of this church, caused a great furore by introducing the "eurythmic dances" in the sanctuary last year. Dr. Leighton said, in the course of his remarks, "There is no intervention of supermundane causes." We are told that his audience "sat in startled silence as they caught the full import of his words." There was really no cause for surprise. St. Mark's will soon reach the end of the way.

"The war wiped out 4618 French priests, and for the last five years has emptied the seminaries. There are now 10,000 parishes without curés. There is but one priest for an average of 1061 souls, and among these many old priests no longer fit for work."—"Record of Christian Work" (Prot.) Nov., 1924. But the Herriot government of France has declared war on those whose loyalty to country was so thoroughly proven! There is not the least justification for the recent action against the religious orders. The purpose is only to deprive the rising generation of Christian training and turn it, if that were possible, anti-Christian.

It is said, in the **Schenectady (N. Y.) Gazette**, of Oct. 21, 1924, that, of those who answered the "altar call" in the recent Richey Union Revival meetings at Schenectady, 346 persons signified a preference for the Catholic Church. This number was more than the number who signified their preference for any other one denomination. The Methodists came next, with 275.

The Klan publications have been trying to create the impression that the Klan, in some way, is an adjunct or offshoot of Freemasonry. High officials, however, especially those of the Northern Jurisdiction, have warned their constituencies against such unwarranted propaganda. Speaking as a Freemason, Attorney-General Barrett, of Missouri, uttered one succinct sentence in his address at the ceremony of laying the corner-stone of the new Masonic Temple in St. Louis: "Freemasonry stands upon the eternal principle that no man has the right to measure for another the degree of veneration which he shall feel for any religious creed." FELLOWSHIP FORUM, please copy.

"A very thoughtful" editorial, in THE CHRISTIAN CENTURY of Oct. 9, 1924, on **"The Roman Menace,"** ascribes to the Knights of Columbus an unusual role. The Knights, according to the CENTURY, represent the "liberal" element in the Church which was "about to demand" a reckoning with the Hierarchy. Just then the "blundering Klan" came into the field and drove the Knights of Columbus right into the arms of the Hierarchy. Now the "reckoning", anticipated so long by the Liberal Protestants, "has been postponed indefinitely." Rejoice, O Knights! You, who have been represented as "Jesuits", swearing, by the bloody bogus oath, to do the bidding of the Hierarchy without reservations, have a friend in THE CENTURY! We have filed the CENTURY'S editorial away among our assortment of other curios.

Do these people know that the bishops of the United States are the Hierarchy, or are they simply using a dread, mysterious, word with which to frighten children?

A fight has been on, for some time, between the cities of Olympia and Tacoma, state of Washington, over Mt. Rainier. The Tacomaites want the name of the mountain changed to "Mt. Tacoma." We acknowledge receipt of a most intresting booklet on the controversy from the Olympia Chamber of Commerce. We are told that "the Tacoma newspapers will not print anything on the subject that is not favorable to Mount Tacoma," that the children of the public schools in Tacoma have been dragooned into writing letters demanding the change of the mountain's name, etc. We are not surprised, if half of the things alleged in the booklet be true, that anti-Catholic bigotry is so rampant, after it has been so patently demonstrated that people will go to almost any length in a fight over a mountain. One feature of the campaign was an attempt to discredit Admiral Rainier, from whom the mountain was named. "He has become," to those who want the mountain for their own, "a common pirate, a ruthless marauder, a fiend incarnate." Again: "Another statement broadcasted (by the Tacomaites) is that in 1890, when the United States Geographic Board heard the matter and unanimously sustained the name Rainier, the then United States Senator Watson C. Squire, as attorney for the Rainier Brewing and Malting Company (there never was such a concern) by unfair means got this decision through; . . . . ." If partizans in a city's fight do not scruple to exploit prohibition sentiment and even to invent names of firms which never existed, shall we wonder that the anti-Catholic movement, the members of which are filled with hatred and rancor, should not scruple to invent bogus documents and exploit every conceivable prejudice in the interests of its cause?

A Serious Inquiry About the One True Church

By Rt. Rev. J. McGill.

CHAPTER VIII.

A further proof is derived from the conduct and practice of the Church—The Pastors always taught with an authority which implied Infallibility—The Councils—Vain effort of Protestants to evade this argument.

(Continued)

WE are aware that Protestants strive to evade the force of those arguments, which, on this ground, are brought forward to show that they are in a state of rebellion against a just and divinely constituted authority, by resting their defense upon the written word of God, understood in the sense, and only in the sense, which they are pleased to put upon it by their own ingenious interpretation. But an impartial inquirer, not interested to deceive himself, will view things by the light of evidence. To such we say, that having admitted that Christ established a Church and left with it his revelations, certainly not by him written, and not written before his death, we have a right to look to the public teaching and practical operations of that divinely founded Church, for evidence of the revelations and authority which she received from Christ. The traditionary history of the Church, while propounding the revelations of Christ, and administering the spiritual government instituted for the preservation and propagation of the Christian religion in its purity, must furnish the very highest order of evidence to show the faith and principles, with which men became Christians and continue Christians. To appeal to the mere written word of God, without any standard to settle its meaning, may allow the appellant an open field for endless disputation, and an escape, amid the mazes of arbitrary interpretation, for his fondly conceived and novel theories, but it will not suffice, to indicate or confound heresy, to prevent or heal the wounds of schism, or to settle doubts and controversies about what men shall believe and do, in order to be saved.

This appeal is made with as much confidence by Arians, Socinians, Universalists, Millerites, and Deists, as by those Protestant sects which pre-

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Children's School and Playground

Today's Church History Lesson.

Sunday School classes will find most the answers to the questions here studying the instruction.

HISTORY OF THE CHURCH
No. 15.

In this epoch of the history of hristendom when the Church was aining great spiritual victories over agan vices by raising up holy and arned Christian leaders, such as have een presented to the reader in the st chapters, a series of fearful alamities began to fall upon the hristian states in the form of the arbarian invasions.

It must first be understood that the oman Empire had become weakened y political divisions and, since peace ad been for a long time the normal ondition, no longer possessed the owerful armies of former times.

Warfare between Roman legions nd the barbarians of the North and ast of Europe had for some time een carried on along the confines of he Empire where it was becoming ver more difficult to hold back the vaders. More dangerous did it become when the Huns, a powerful and umerous tribe, began to move westward under the leadership of Attila. he number of his soldiers is said to ave been near to a million.

Passing through Gaul, conquering nd destroying as he went, Attila eached Italy in the year 452. Aquileia and other cities were captured, acked and plundered. Then the rightful hordes of barbarians turned owards the city of Rime. The Emperor and his generals were at a loss ow to defend the capital. The Senate voted to send an embassy to Attila o ask him to spare the city and Pope Leo was chosen to be the spokesman f the embassy.

Thus it was that not a Roman army r a Roman Emperor, but the saintly Vicar of Christ successfully turned back the invading Huns from the Eternal City. We are told that Attila saw hovering over the Pope armed angels who warned him not to refuse the request to spare Rome. Not only the capital but other parts of Italy were freed from the danger of pillage as Attila withdrew his armies.

It was only three years later that another barbarous army, the Vandals, under Genseric, was persuaded by the same Pontiff to spare the people from massacre and the city from burning, although many buildings were robbed and destroyed. Such form of pillage, from the name of the invaders, has since been called vandalism.

The ruin of the Empire was near and in 476 the Emperor of the West was deposed. The Visigoths entered Spain and founded a new kingdom there. A foreigner, Odoacer, ruled the Western part of the old Empire under the direction of the Emperor of the East. The Lombards invaded North Italy and settled there, giving the name Lombardy to that province. Governments were overturned and the Church suffered from fire, pillage and the sword but, being a divine institution, she could not be destroyed. It was only a matter of time when these new inhabitants of the old Christian countries in turn embraced the faith of Christ so that "the rapacious wolves seem to have been permitted by Divine Providence to enter these lands only that they might become meek lambs in the fold of Jesus Christ."

What barbarous peoples invaded the Christian countries?

Who was Attila? **Pope Leo the Great?** Genseric?

Why was the **Roman Empire so weak at this time?**

When did the Empire end?

Subscribe for OUR SUNDAY VISITOR.

CALENDAR FOR THIS WEEK.

9 Ded. Basilica of Our Savior.
10 St. Andrew Avellino.
11 St. Martin, B. C.
12 St. Martin, I, P. M.
13 St. Stanislaus Kostka.
14 St. Josaphat.
15 St. Gertrude.

A Business Man Writes on the Insane Trait in Modern Religion

(Continued from Page One)

we hail as our boldest thinkers and our most indomitable souls.

Incoherent Philosophy

By some strange torture of reason and logic the world rejects the Christian Revelation as an impractical idealism, and then receives with cheers a substitute philosophy, which fairly wallows in indecision and incoherence.

In modern parlance the man who is utterly at sea is "broad" and "liberal" and "sane" even though he maunder on with the inconsequence of a lunatic.

Whereas the luckless wight who is quite clearly convinced that man is born in Original Sin, dies, and goes either to heaven or hell; that God created the world, and that Jesus Christ was His own Divine Son—the unfortunate who holds to these truths and stands ready to defend them—that poor man is dwelling in the depths of intellectual darkness.

This state of affairs would be bad enough if its blighting influence fell only upon the class which we are pleased to call intellectual.

But the same vile habit of loose thinking and loose talking has descended upon the proletariat and the apostles thereof.

An Insane World

The intellectual can go insane and the world be none the worse off. But when the average man goes insane—society, as a whole, begins to gibber and make faces.

Time was when the peasantry of the whole world was saved from the sins of their so-called social betters by lack of what the world called advantage. They were truly better, and simpler, and purer, and wiser, as a mass, than the mass above which hastened to misuse the new learning. But there is no such thing as a simple peasantry nowadays.

And I am afraid of that specious sophistication which goes hand in hand with sin—which means that I am afraid of a Godless education, of a poisonous press, and a low, corrupting drama, and a lying literature.

It is the wholesomeness of the common man that commonly saves society. As long as he holds fast to his duty as a father and brother, and son; as long as marriage is to him a sacrament, and home a holy place; there is hope, even though the entire rotten structure up above goes to pieces. He may be dull, and still be sane—slow, and still superlatively good. But when he too goes mad, and seizes upon destructive social formulas—the cataclysm is just around the corner. Now it is precisely this simple, wholesome man of the people who is being seduced and led away from Christianity today.

It is precisely the old, simple Christian relations of man to man, which are being attacked and overturned in this modern saturnalia of unbelief. And again it is precisely these relations, which are sanctified and made holy and beautiful by the Catholic Church. The Church touches nothing that it does not illumine. It intervenes in no human activity or association, without bettering the individual and the race. For every qualm or question that arises from the cradle to the grave, it has the answer of the Son of God. It is exquisitely ideal, and superbly practical. It is the only definite reply in a world deafened by a chorus of doubts and denials.

Observations on Recent Study-Travel Abroad

(Continued from Page One)

ttention for four weeks free of harge; and these 1,500 were only replacing 1,500 others, and they others, nd so on back over a period of a year. Vienna was receiving 3,500 children very four weeks from Germany for he same charity.

Practically 5,000,000 out of Austria's 6,500,000 people are Catholics, though many of them have been infected with Socialism, and have little religious fervor. The Jews constitute more than 1,000,000, and the Lutherans, old Catholics, etc., the balance.

Religion is taught in the State schools, unless parents demand that it hould not be taught to their children. The Social Democrats have done their best to have religious instruction excluded from the schools, but without success. The movement against religious education in the schools of Vienna began twenty years ago, in the ranks of Freemasonry, which has been back of a similar program throughout Europe, just as the Southern Jurisdiction of the Scottish Rite is behind such a movement in our country. The compulsory school age in Austria is from 6 to 14. The Adventists are the only American religious body which is active there. As yet Austria allows no divorce, but there is much agitation for a law that will permit it; and valid marriages have been nullified, as well as new contracts tolerated.

A Serious Inquiry About the One True Church

(Continued from page one)

when the storm raged and the sea swelled and heaved, and disaster seemed inevitable; lo! was always heard amid the din of the tempest and the cries of alarm, the voice of Christ Himself, saying: "Peace, be still!" and the winds subsided, the waters fell, the danger disappeared, and calm was restored to the Christian people.

It is an historical fact that the Church of Christendom was accustomed to hold Councils for deciding what was the Catholic faith handed down from Apostolic times through descending generations, and in passing their decrees, these Councils virtually testified to the whole world that the authority, to decide disputed points with unerring certainty, had been vested in them by the Divine Founder of the Church. This unerring authority was indispensable to justify their positive decisions. For without an unerring authority, those positive decisions, enforced as they were by solemn ecclesiastical censures, and spiritual anathemas and excommunications, would have been most bold and destructive usurpations, such as the Church of Christ could not, so soon after her foundation, have possibly made. For this would have been the accomplished triumph of the "Gates of Hell" over the Church which Christ founded, inasmuch as the continued exercise of such usurped authority, submitted to as it was by all Christians, would engraft upon Catholic, or universal faith, human errors, falsehoods, heresies, superstitions, and various principles and tenets, ruinous to the souls of those who believed them. By this, the whole Church, both teachers and believers, would have been forcibly rooted out of Christ, and made fondly and blindly to follow Satan, as his trophies of victory over Christ himself.

Each succeeding General Council virtually claimed the attribute of the same unerring authority, and each succeeding General Council respected and confirmed the determinations which had been made by those which preceded.

Through the whole course of revolving centuries, the undisputed existence and exercise of an authority considered infallible or unerring, are seen in the history of the progress of the Church. Why should the chief pastors and bishops of the Church hold Councils and issue solemn decisions if they had not this authority? Why should the bishops of each succeeding period of time claim for General Councils this same authority? Why should each such Council profoundly respect the determinations which had been made by those which had preceded, and consider the points involved as **finally decided?** Why should the Christian people, everywhere dispersed, most reverently receive these determinations and decisions of Councils? Why were those who refused submission, always cut off from the communion of the faithful, and always regarded by the faithful as really excommunicated? Why does the present Catholic Church, with its millions diffused through the whole earth, still reverently respect the authoritative decisions of these grand, imposing assemblies of the venerable prelates of past times, in which the various dioceses of Christendom were represented by their chief pastors and rulers? Why can the sects of Protestants show no General Council, no assembly of ancient prelates and bishops, with which they can claim religious sympathy and Christian Communion? Why do all the ancient Councils belong to Catholics, and their acts and decisions all uphold the authority of the present Catholic Church?

(To be continued)

THE SYLLABUS OF ERRORS OF POPE PIUS THE IXth—HOW ENEMIES TWIST THEM.

(Continued from Page One)

statement is universal in its application and is expressly repudiated by the writer in the *Catholic Encyclopedia* whom we have quoted in a previous article. Catholics do not believe it in this form. The words "but the ecclesiastical" are not found in the proposition as given in the Syllabus; and, as previously explained, it is conceivable that the State, in case of a disagreement with the Church, might be right, for there is a human side, as well as a Divine side, of the Church. The absolute opposition created by the converted proposition is due to a malicious hand, and it is to be seriously doubted that Montana wrote it.

Although the line cannot be strictly drawn between Shuler's and Phillips' handiwork, we may regard the article as theirs jointly. So, we find that the author, or authors, confess that they, themselves, have converted some of the propositions, hence it is to be presumed that the true *Syllabus of Errors* was before them when writing. It is said, in a note after "Prop. 47": "Montana here neglects to state in so many words the Catholic doctrine; I give it as he explains the Roman Church to believe it." Presumptuously they have interpolated the words "Roman approved" into the text of "Prop. 63"; for it was evidently felt that the supposed position of the Catholic Church needed such explanation: "It is not lawful to deny obedience to legitimate (Roman approved) princes, or to rebel against them." How unjust this insinuation was is seen from the well-known fact that Catholic authorities, including all the Popes, have pointed with entire approval to the obedience of the early Christians to the Caesars of ancient Rome in temporal matters, although these Caesars persecuted the Church and were, besides, pagans. The paganism of these rulers, and their mad career of persecution, did not meet with the approval of the Roman Church, yet the Christians of Rome always regarded it as their duty to submit to them as having power from God to direct the temporal affairs of the empire. (To be continued)

A Lie Will Be Refuted Here In Every Issue

(Continued from page one)

leged "Catholic One-Dollar Bill": "You can rest assured that this. . . currency of the United States does not bear upon its face or back, any picture, portrait, or design that is sectarian in character." The word "**Huguenot**", which this half-dollar bears, as is well known, is the name of a particular French Protestant sect. The coin is popularly called "**the Huguenot half-dollar.**" As The Transcript, of Hartford, Conn., issue of March 6, 1924, observes: "A few years hence all patriotic Americans of every race and creed will celebrate the founding of the State of Maryland. It was the Catholics who held the charter for this part of the country. Following the patriotic example of the Federated Council of the Churches of Christ in America, it might be suggested that the Catholic Welfare Conference request the United States Treasury Department to strike a half dollar which will carry the inscription, 'Catholic Half Dollar,' on one side, and on the other, 'Catholic English Tercentenary—1629-1929— Founding of Maryland.' "

Our readers can easily guess what a howl would go up from the throats of the "hundred percenters" if such a thing were done.

Catholics were not opposed to the observance of the Tercentenary of the Founding of New Netherlands. Indeed, on the 7th day of Januray last, the Catholic governor of New York State, Alfred E. Smith, issued a proclamation urging its celebration in a befitting manner, by all the people of the State, "in their schools, churches, civil bodies, and municipalities." It seems to have been impossible, however, for the "Federal Council" Committee to keep out the religious issue. It perpetrated an absurd anachronism in the design of the half dollar.

Let the reader kindly observe: **1st, Neither Admiral Coligny nor William the Silent had anything to do with the founding of New Netherlands in 1623; 2nd, Both were dead forty years before the settlement of New Netherlands, Coligny being slain in the massacre of St. Bartholomew, Aug. 24, 1572, and William the Silent, June 10, 1584.**

Why then the busts of the two worthies upon the U. S. coin?

The answer is easy, when the more recent actions of this sectarian committee are considered. The coin was designed by a sectarian organization. The Government was moved to adopt it, with the name "Huguenot", the absurd anachronism of the two busts of Coligny and William, and the other inscriptions on it. **The motive of this sectarian organization was to keep before the world the tragedy of St. Bartholomew's Eve and the revolt of the Netherlands from Spain, with which the names of the two worthies are connected.** IT WAS ANOTHER ANTI-CATHOLIC REMINDER. So anxious were the protagonists of the half-dollar to take a whack at the Catholic Church that they dragged in the busts of two men who had nothing, even remotely, to do with the establishment of the colony. The tactics of the enemies of the Catholic Church seem never to change. They wished to use the San Francisco Exposition, promoted by the U. S. Government, to disseminate false ideas about the Philippines, just as they succeeded in placing upon the walls and ceiling of the Pennsylvania State-House, at Harrisburg, Pa., certain malicious pictures which utterly misrepresent history.

The members of the Huguenot-Walloon committee are now in Europe, according to an article in the **Saginaw (Mich.) News-Courier** of Sept. 21, 1924. To quote:

"Wherever the commissioners went, they distributed the new fifty-cent pieces struck off at the mint to celebrate New York's tercentenary, and the part played in the metropolis' foundation by the sturdy Walloons and Dutch. Queen Wilhelmina of Holland, King Albert of Belgium, and President Doumergue of France are among the most prominent recipients.

"The stay in Paris of the Huguenot-Walloon commission was largely devoted to visiting the historic landmarks of Protestantism, including the home of Admiral Coligny, the church of St. Germaine l' Auxerrois, **from whose belfry pealed out the signal for the massacre of St. Bartholomew**, and the buildings of the University of Paris. . . . . . ."

THE LUTHERAN WITNESS (St. Louis, Mo.) is under no misapprehensions in regard to the meaning of the "Huguenot half-dollar". Indeed, it jubilates over the success of the Protestant commission in getting its sectarian insignia on the coin: "Why should the State of New York not commemorate its settlement by the Dutch and Walloons? And why should not Coligny and William the Silent be honored? **Why do not the Catholics acknowledge their wrong and repent? If they did, they themselves could rejoice and the angels in heaven with them, would rejoice.**"—Issue of April 22, 1924.

To the last two insulting sentences of THE WITNESS, in the above, we reply that we should not be content with anything short of justice, of full acquittal from the guilt of St. Bartholomew's massacre which its fanatical and antique bigotry still continues to attempt to fasten upon us. It seems impossible for controversialists of this type to correctly represent any historical incident which they may ever consider.

THE REASONABLENESS OF CHRISTIAN FAITH IS SHOWN.

(Continued from Page One)

churches, each claiming complete independence. Thus it is not a church but an assemblage of churches. In Greece and in the Balkans it is only a department of state. It is not Catholic or universal. It has a large proportion of good Christian laymen, because it has retained almost all Catholic doctrines and a valid, if unauthorized, priesthood. Its intellectual life is low. The Russian Soviet government is moulding it to its own vicious purposes.

The essential defect of the Schismatic Greek Church is its rejection of a supreme spiritual authority, the great unifying bond of the Church of Christ. Like Protestantism it lacks the essential marks or characteristics which make it easy to identify the true Church of Christ in every period of Christian history.

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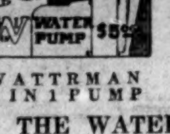

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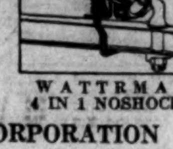

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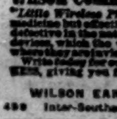

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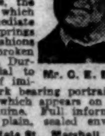

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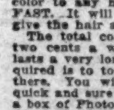
BY JUEL DENN



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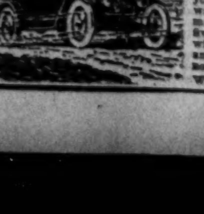

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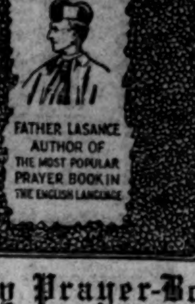

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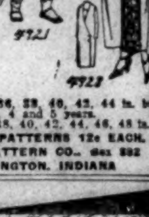

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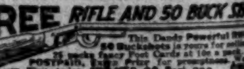

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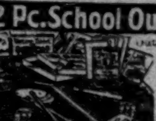

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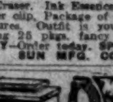

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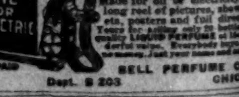

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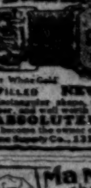

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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Why does the Catholic Church oppose civil divorce and grant a separation in her ecclesiastical courts?

The Catholic Church, basing her teaching upon the words of God "What therefore God hath joined together, let no man put asunder," holds that neither the man nor the woman, who have been joined in a valid, consummated marriage, can validly marry again within the lifetime of the consort. Civil divorce is contrary to these words of God, because the State attempts to set aside the marriage bond, and permits the separated parties to marry again. In fact in all too many cases, the bride or groom has another waiting at the little church around the corner. So prevalent has marriage and divorce become that one facetious writer has published a book to show how Mrs. S., the first, should greet Mrs. T, the second or third, when they meet at social affairs.

When the Catholic Church grants a separation, which, thank God, she is called upon to do very seldom, this favor is granted only for very grave reasons, and one which is thought the best and safest procedure. If circumstances arise which make married life impossible, then separation without the thought of marriage during the lifetime of husband and wife is granted.

Have you any information in regard to Ex-Priest William Hogan, whose writings are frequently quoted in anti-Catholic works?

Hogan was a storm center in Philadelphia, Pa., during the times of the trouble over trusteeism. A full account of the schism led by Hogan will be found in J. Gilmary Shea's "*History of the Catholic Church in the United States*," and Kirlin's "*Catholicity in Philadelphia.*"

Hogan was a priest at Albany who was accepted into the Philadelphia diocese without a sufficiently careful examination of his credentials and antecedents. Bishop England said that he was "deficient in the most common branches of an English education." Yet, he was a fluent speaker and was able, by his arts as a demagogue, to win a considerable following among the Philadelphia Catholics. From 1819 to 1822, he was pastor of St. Mary's Philadelphia, and, at this time, became insubordinate toward his superiors. As a result he was suspended from the priesthood; but he still continued to say mass at St. Mary's in spite of the interdict, because of his control over the trustees and the finances of the parish. Thus began a sort of movement for the autonomous control of parishes, something after the manner of the Congregational system.

Bishop Kenrick, on succeeding to the diocese, laid St. Mary's under an interdict and closed its cemetery on April 16, 1831, This settled for Hogan, as the trustees surrendered on May 18th of the same year, and, on May 28th, the church was reopened.

Hogan then seceded to the anti-Catholic movement; and his work as agitator was, without doubt, partly responsible for the Knownothing Philadelphia riots and massacres of the 50's, when many Catholics were slain. In 1854 Hogan published a book called "*Popery! As it Was and as it Is. Also, Auricular Confession and Popish Nunneries.*" From this book the "antis" have secured much of their ammunition; but it will be noted that it was only after Hogan had been unfrocked and excommunicated that he began his revengeful career of defamation.

Was the Savior a Jew?

He was a member of the Jewish race, being a descendant of King David.

Where did Constantine derive his authority?

He was a leader in the army of his father. Constantius, the father of Constantine the Great, was a Roman officer, who later became a Roman Emperor. Constantine, who was a great warrior, succeeded in defeating his rival claimants to his father's throne, and thus became Constantine the Great.

I am just anxious for a little advice for which I thank you in advance. When I was a boy I had every desire and feeling that some day I would be a perfect man in my Holy Religion, in fact a saint, but now since I have grown to manhood at the age of fifty, I find it a difficulty to attend to my duties. I say my daily prayers, belong to the Third Order of St. Francis, go to confession frequently but fail to go to Communion. Is there any advice to be given? If so, let me hear from you through the S. V. and thus satisfy.

It is more proper that we ask you a question, and it is "Why do you not go to Holy Communion if you go to confession." If you say your prayers, attend to your other religious duties, there is no reason why you should not receive Holy Communion frequently. No other conditions are required for a worthy reception of Holy Communion than the freedom from mortal sin and a desire to become more perfect; and you say that you have that desire. The only advice you need is to dispel a foolish notion and follow the wish of the Church.

In THE KANSAS CITY STAR MAGAZINE, date of Oct. 5, 1924, page 16, the statement is made: "Pope Urban VIII, in 1646, excommunicated all who used it (tobacco) in any form. Pope Benedict XIII revoked all previous decrees." Is this correct?

We suppose the motive of the writer was to cast reflection upon the official acts of the Roman Pontiff. However, Pope Urban VIII died on July 20, 1644, that is, two years before the alleged excommunication. And it is absurd to suppose that all users of tobacco were under a ban of excommunication for a period of 78 years, until May 29, 1724, when Benedict XIII became pope. There is no record, among the official acts of either pope, that such action was ever taken.

Recently I bought several bolts of "linen" from an agent at the door who claimed they were pure linen. I fear I have been deceived and wish to know to what use this cotton stuff may be put to assist the missions?

Many complaints have reached us about these "linen" agents. We learn of a lady who bought a bolt that was first priced at $2.00 per yard and finally sold for 25c per yard. When the material was sent to New York for tests she was informed that microscopic examinations showed nineteen parts cotton and one part linen. Buy linen from a reliable merchant and return it if not as represented. The material you have may be used to make stand covers for cruet tables in mission chapels.

Ford Runs 57 Miles on Gallon of Gasoline

A new automatic and self-regulating device has been invented by John A. Stransky, 4366 Fourth St., Pukwana, South Dakota, with which automobiles have made from 35 to 57 miles on a gallon of gasoline. It removes carbon and reduces spark plug trouble and overheating. It can be installed by any one in five minutes. Mr. Stransky wants distributors and is willing to send a sample at his own risk. Write him today.—Adv.

We are not urging you to buy candy, but when you do, purchase Aurentz's chocolates and help the Missions. See advertisement on this page.

After Dinner Story

AN ORANGE A DAY MAKES FOOD FADE AWAY.

By Richard S. Bond.

"An orange a day makes food fade away" is just as true as the old saying, "An apple a day keeps the doctor away," or the more modern joke about "the onion a day that keeps sweethearts away."

The results with the fruits seem to be positive and with the odoriferous vegetable, negative—although the despised onion, if eaten daily, will be beneficial in many ways. Nevertheless it undoubtedly will have a rather weak pull on sweethearts.

It is often interesting to take one of these sayings, pull it to pieces, and ascertain what, if anything, the foundation is for its existence.

The onion joke needs no investigation. We are all willing to admits its truth, or at least that it will keep most sweethearts away. They either have to remain away or eat another onion in self-protection, at least.

The apple with its minerals and acids can call on literature by the shelf in proof of the statement that these minerals and acids are healthful.

The orange, laughing at those who call it and its friend the lemon, acid fruits, rejoices in its alkaline reaction when taken into the system, and also in the fact that it is one of the big containers of the vitamine—or may we say "life mine" in order to emphasize its importance. It is listed among the protective foods along with such worthy associates as milk, eggs, butter, peanuts and tomatoes.

Dietitians did not always know this. They knew that an orange was healthful, that it was an excellent appetizer, that it "made up" attractively in a thousand different ways—but they did not fully understand its beneficial effect until the discovery of vitamines. Since then the orange has leaped on to a thousand platters where it was not known before.

Oranges, lemons, grapefruit — all citrus fruits in fact—lend themselves to the construction of salads, beverages and fruit cups, particularly well. Pies, cakes and puddings find them equally at home.

With very little effort any woman can arm herself with twenty or thirty unusual yet simple recipes that she will never forget, yet that will come in very handy from time to time when "something different" is needed for guests.

A watercress salad, for example, is likely to prove novel. Take a nice heart of lettuce and garnish all around with slices of grapefruit and oranges. Between each slice of fruit place small quarters of tomatoes. In the middle of the heart place a julienne of cut celery and apples, and on top of the heart a small bouquet of watercress. All around the dish on the outside decorate with pieces of apple cut with a fancy vegetable cutter. Serve French dressing separately.

It is not necessary to have an unlimited supply of ingredients at hand in order to prepare an appetizing salad. Those prepared and served in some of our most famous hotels are often extremely simple.

The chef of one of the largest New York hotels serves a simple orange and lettuce salad with a whipped cream and orange juice sauce, that is delightful. Between the leaves of a nice head of lettuce he tucks the quarters of an orange. One-half cup whipped cream, one teaspoonful powdered sugar and the juice from one orange, stirred together, make the sauce. This will take care of four servings.

Another chef, equally famous, prepares a salad a little more elaborate, yet quite simple at that. Scoop out halved oranges, line with leaves of lettuce, and fill with celery, apple and fresh almonds mixed with mayonnaise dressing and paprika. The top may be garnished with orange slices, truffles and cherries stuffed with almonds.

Orange Orientals, furnished by one of the big chefs of the west, is a very popular and healthful dessert.

Boil one-half pound of rice in milk. When done add twelve ounces sugar, two eggs, the juice of two oranges, one pint whipped cream and one ounce gelatine. Put into savarin mold, fill center with quartered oranges and cover with apricot sauce. Decorate with whipped cream with essence of violet.

Even our old friend, the bread pudding, may be changed almost beyond recognition when four or five oranges are available.

The ingredients consist of one cup bread crumbs, two tablespoons butter, two cups scalded milk, two egg yolks, one-third cup sugar, juice of two oranges and grated rind of same.

Add bread crumbs and butter to scalded milk and soak thirty minutes. Then add egg yolks beaten with sugar, and orange juice and rind. Pour into buttered pudding dish and bake in a moderate oven until firm. Cover with eight-minute meringue.

This meringue is easily made. Beat the whites of three eggs until stiff. Add gradually four tablespoons sugar, beating vigorously. Fold in three tablespoons sugar and the grated rind of half a lemon.

An orange a day really makes food fade away, for not only do oranges combine so well with other foods that these latter are eaten together with the oranges, but the juice of the orange is really an appetizer. More and more is orange juice, either in a glass, or taken from the half-shell, becoming a popular first bite or first sip for breakfast. It gives a zest to the appetite and helps make the food served in the next courses "fade away."

The little lemon is well-known on account of its lemonade-producing qualities, and also on account of the "hot lemonade" that has followed colds from boyhood days. More and more of late is it being used for garnishes. Iced tea is not iced today unless a slice of lemon adorns the rim of the glass. Another slice must, of course, be served with the fish. Even the plate of spinach is likely to appear with fancy garnishes of lemon and parsley.

THE REASONABLENESS OF CHRISTIAN FAITH IS SHOWN.

(Continued from Page One)

diated by Greeks and Catholics. Can the reader imagine a "branch" Church whose branches refuse to acknowledge its existence, a Church, with no unity of government or faith or worship, a church consisting of mutually hostile bodies, each seeking the destruction of the other two? This theory assumes that Christ wished men to believe one thing because they are Italians or French, and the exact opposite of that thing because they are Americans or Greeks! Can you beat it?

The analysis of the branch theory yields so many other absurdities that it need not be considered further here. The branch theory was noticed here as a freak complex existing in the minds of a few Protestant Episcopal ministers.

Editor's note: We very much regret the occurrence of an error in the last sentence of Father Hengell's article in Our Sunday Visitor of November 2nd. We printed it this way: "So-called 'Modernism' with its denial of the Divinity of Christ, the inspiration of the Bible and other doctrines, regarded by the early 'Reformers' as fundamental, and infallible, is impossible without the teaching authority of the Church of Christ." This should have read: "So-called 'Modernism' with its denial of the Divinity of Christ, the inspiration of the Bible and other doctrines, regarded by the early 'Reformers' as fundamental, is the logical result of this root-error. Christianity, complete and infallible, is impossible without the teaching authority of the Church of Christ."

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A PRAYER FOR PRIESTS

Keep them, I pray Thee, dearest Lord,
Keep them, for they are thine—
Thy priests whose lives burn out before
Thy consecrated shrine.

Keep them for they are in the world
Though from the world apart.
When earthly pleasures tempt, allure,
Shelter them in Thy heart.

Keep them, and comfort them in hours
Of loneliness and pain
When all their life of sacrifice
For souls seem but in vain.

Keep them, and O remember Lord
They have no one but Thee
Yet they have only human hearts,
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Keep them as spotless as the Host,—
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Deign, dearest Lord, to bless.

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Easy To Make Hens Lay Says Poultry Expert
Simple Home Method Doubles and Triples Egg Production During Moult and Winter Months.

Mr. R. A. Lynn, the widely known poultry specialist, says there is no reason why poultry raisers should not get two or three times as many eggs during the moult and winter as they do.

Mr. Lynn says the reason hens loaf during the moult and winter is because certain elements are missing in the feed at this time of year which are needed to keep the generative organs in a healthy laying condition.

Last winter more than fifty thousand poultry raisers proved that Mr. Lynn is right in asserting that the missing elemnets can be supplied by simply adding certain mineral elements to the fowl's drinking water, thus insuring a plentiful supply of eggs at highest prices. Many who used Mr. Lynn's system reported getting two and three times as many eggs as ever before. For instance, Mrs. F. Gaston, well known Texas Poultry raiser, writes, "Mr. Lynn's system and secret mineral compound sure makes them lay. Instead of getting no eggs I now get 17 to 20 eggs a day from 24 hens."

Mr. Lynn is glad to help all poultry raisers and will send any reader of this paper full instructions for using his system and two regular $1 packages of his secret mineral compound for only $1 and postage, on 10 days' free trial. Don't send any money, but just your name and address to R. A. Lynn, 110 Gateway Station, Kansas City, Mo., and the two packages will be mailed at once. You can sell one package to a neighbor and get your own free, as one package should be sufficient for your flock. Furthermore, after using Mr. Lynn's system 10 days if your hens aren't livelier, healthier and laying at least twice as many eggs simply send back the unused part of the mineral compound and your money will be returned. This offer is fully guaranteed and should be accepted at once by every progressive poultry raiser.

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"Give patience and moderation a chance to see what they can do. But give them a fair chance. Don't expect them to repair the damage done by a great upheaval of the World War in the course of a few weeks. All the world knows today how hard it is to get back after a gigantic crash. Hard work, efficiency, patience and peace can do more for us all than anything else."—(Exchange.)

The only excuse any Catholic has for not devouring every word printed in Our Sunday Visitor is that he is lazy.

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visiting Washington may find accommodations at the Mt. Carmel Retreat House. This is an old Colonial Mansion, equipped with modern conveniences—surrounded by beautiful grounds—within a few minutes ride by trolley of the center of the city. Under the direction of the Carmelite Fathers of Washington and in charge of the Sisters of the [illegible]. Private chapel and daily Mass. An ideal place in which to spend the winter months. A letter of introduction from a priest or religious is requested. For further particulars address
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Our References—the Editors of this paper and the Peoples State Bank of Detroit.

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It is an admirable book, the best of its kind that has yet come to our notice. —*Catholic Fortnightly Review.*

It is redolent with good sense in treating of the institution and purpose of marriage. It is a book which pastors may give to the newly married or to those who are immediately contemplating marriage. But it is also a book for mothers to help them to instruct their adolescent daughters. —*Ecclesiastical Review.*

I have no hesitancy in approving and recommending it. A very timely book. —A. J. GLORIEUX, D.D., Bishop of Boise.

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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

RT. REV. MSGR. JOHN F. NOLL, LL. D., Editor
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HUNTINGTON, INDIANA, NOVEMBER 16, 1924

MUCH UNSYSTEMATIC BEGGING DOES NOT SPELL BIG RETURNS.

Catholics often wonder why there is so much collecting for the Missions, and by so many different agencies. The problem will be, in great part, solved for them when they learn that 45,000 priests, brothers and sisters, are working among the pagans alone. In addition to these, there are numerous native helpers.

How much money do you suppose the Catholics of the world contribute to the support of this army of workers? There are no definite figures available, but there are good grounds for the opinion that the total is less than $5,000,000.00, which would, in round numbers, mean less than $2.00 the week or $100.00 the year per worker.

The Catholics of the United States contribute more than the Catholics of any other country, and, at present, possibly as much as the Catholics of all the rest of the world combined to the Society for the Propagation of the Faith; yet the grand total for 1923 was considerably less than $2,000,000. Though various religious orders collect money independently for Foreign Mission work, their efforts never produce results which run beyond six figures.

The $5,000,000.00 does not begin to represent $100.00 the year per worker, because much of that sum must be expended on the building of churches, schools, and other equipment required for successful missionary work. It were a good thing, indeed, if we had a system whereby every Catholic family would be reached for just one Missionary contribution each year. But we have no such system.

An annual offering, averaging only $1.00 the family, would produce $5,000,000.00 in the United States alone. The amount is so small that it would put to shame anyone who would say, as is often said now: "We need our money here at home." When appeals are made **frequently** for any cause people **assume** that unreasonable demands are made on them, even though there be no response to the appeals. In parishes where people give very generously, but according to a system which reaches every wage-earner, the people do not feel that the exactions are heavy, simply because the pulpit is almost silent on the subject of money. On the contrary, people often imagine themselves overtaxed, even when they are doing very little, simply because the priest must make appeals for money nearly every Sunday.

Applying this theory to the Missions, we can understand how the impression prevails that the support of the Missions is a burden, which is almost impossible for Catholics to handle in addition to the obligation they have at home. Protestants have a system by which every church member is reached, and therefore, they gather a vast fund from a much smaller body of people. Several denominations raise an amount equal to a dollar or more from every man, woman and child. If Catholics of the United States gave at the same rate they would contribute $20,000,000 annually. Protestants pay their missionaries a living allowance; in fact, because the missionary can live more economically abroad, his allowance is adequate for decent support of himself and his family; it is seldom less than $1,200.00 the year, or twelve times as much as the Catholic worker receives.

It is true there is plenty of work here at home, but we who have the true faith are obliged to share it with the pagan nations, in which people are dying at the rate of 50,000 a day. When one considers this, one wonders whether Almighty God will condone procrastination. There is not a single Catholic who would do less for his parish church if he was also asked to give $1.00 the year for Home and Foreign Missions; and this $1.00 contributed by every Catholic wage-earner in the United States would mean at least $10,000,000.00 annually. Three-fourths of this sum would meet every demand of the Foreign Missions, and one-fourth would do wonders for the Home Missions. Then think how much Almighty God would bless the work of pastors and people in America if through them the great blessings of Christ's Redemption were brought to the billion pagans who have already waited much too long for the missionary properly backed.

Some one may ask what success Catholic missionaries are having. They are having phenomenal success. One hundred years ago Africa had less than 100 Catholics; now there are 1,000,000. During the same period the adherents of the Church in China have grown from 200,000 to 2,000,000. Conversions there amount to 100,000 a year now, and the outlook for the rapid spread of the faith is excellent.

VOLUNTEER AS PROMOTERS.

The Harry Wilson Magazine Agency, of Los Angeles, Calif., is conducting a drive for new subscriptions to Catholic magazines and papers generally, and it will be glad to have any number of OUR SUNDAY VISITOR readers to lend their services gratis as promoters. They may, if they choose, select O. S. V. as their pet paper for promotion.

The head of this firm is Harry Wilson, who was for a long time a Protestant minister, and himself editor of a church paper. At present he is one of the convert ministers who found it difficult to find a suitable substitute position. He would be glad if our readers would renew their subscriptions through him for any magazine or paper they now receive.

Subscribe for Our Sunday Visitor, 75c the year; $2.00 for three years; $10.00 for Life.

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from Oct. 29th to Nov. 5th:

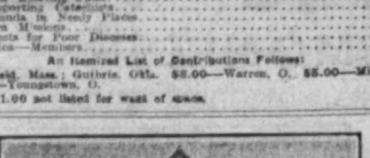
For Our Sunday Visitor Building Fund	$21.00
For Training and Supporting Catechists	13.00
For Literature Propaganda in Needy Places	1.95
For Home and Foreign Missions	
For Education of Priests for Poor Dioceses	
Order of Saint Veronica—Members	5285

An Itemized List of Contributions Follows:

$10.00—Springfield, Mass.; Guthrie, Okla. $5.00—Warren, O. $5.00—Middletown, O. $1.96 Lincoln, Neb. $1.00—Youngstown, O.

Amounts under $1.00 not listed for want of space.

Your Life Subscription ($10) helps pay for this new Publishing House of Our Sunday Visitor. It is now under construction.



Amount Received Last Week $21.00

Readers Speak to Readers

Philadelphia, Pa.

Dear Monsignor Noll:

About ten years ago, a friend gave my father a copy of OUR SUNDAY VISITOR and we have never missed a copy since that happy day. We have tried to assist your work with extra subscriptions and with an occasional donation, always feeling that our small gifts were repaid tenfold.

Your planting time is over; past are those days of toil when you struggled alone to nurture your great gift to our Holy Faith; now is the time of harvest, a harvest so vast, we hope, that all our readers will be needed to help glean sheaves for the Master's whitening fields. We have always been proud to call the paper OUR SUNDAY VISITOR so let us also call the charities OUR charities. I refer especially to the institution you are now building, OUR LADY OF VICTORY HOME FOR CATECHISTS. I see you plan to support a Catechist, while she is in training or on the mission field, for $300.00 a year. This is very good and I trust many generous souls will respond.

May I be permitted to offer a suggestion? In a building so extensive, the rooms will need to be designated to identify them. To honor each room with the name of a saint is the ideal Catholic way to have patrons in heaven, and it may secure patrons on earth, too.

If the donor of a sum of $500.00 had the privilege of naming a room for a favorite saint, a neat plate could be put on the door reading, say:

Saint John the Evangelist
Donated by
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This method would appeal to those who prefer one payment, which, when made, would end their obligation. This sum should furnish a room and leave a remainder to be placed on interest by which the upkeep could be perpetually maintained, as I suppose constant simplicity will be observed throughout the Victory Home.

If you approve of this suggestion, I pray there will be reserved one of the loveliest rooms which will bear the following inscription:

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ORDER OF SAINT VERONICA.

We who must remain in the world, with its manifold cares, would be glad to send a little offering to provide a room for a Catechist free for such great work, for our dear Savior has promised "those who instruct others unto justice shall shine as the stars of heaven." This charity would be our consolation in sorrow, and at times Christ permits us all to walk the way with Him it would be a sweet memory every time we said the Sixth Station; and this suggestion could burden no one.

There could be a MEMORIAL ROOM which would be furnished by those who contribute in memory of their dear ones who have gone before; or those who have been touched by the homelessness of the Babe of Bethlehem might prefer to assist in caring for HOLY CHILDHOOD ROOM, their Christmas offering to Him.

I have prayed over this idea, dear Father, and hope it may be the means of providing shelter for those zealous workers who are laboring to bring precious souls nearer the Kingdom of Heaven.

Sincerely your well wisher,
MARIE INGRAM

Worcester, Mass., Sept. 28, 1924

Dear Father Noll:

I have read today's issue of Our Sunday Visitor, and I thank God I am able to say Amen to the splendid arguments set forth by Mr. Smith.

I wish that every Protestant Minister in this country could see this issue. If he were 5 per cent true to his calling, he would have to acknowledge in his heart at least, the truth of the article.

I, too, am a Convert to Catholic Truth and Doctrine, and the proudest moment of a lifetime of 46 years was when a Catholic Priest baptized me into THE faith of the Only True Church.

Sincerely,
GEORGE P. WILDER

A READER WARNS AGAINST A NEW WICKED MOVEMENT.

(Continued from Page One)

"Six months ago we laid away our only, our darling daughter, and since then nothing makes any difference. Nothing will ever make any difference.

During his talk the heads of the wife and sister had gradually bent down, and when he stopped the silence was heavy. His last sentence had clarified my mind by revealing his mental condition and its cause, and I knew that if my Christianity was worth anything, this was a time to use it. Notwithstanding the D. D.s, I asked, very mildly, "Reverend, do you pray?"

He looked at me sharply, the ladies raised their heads, their eyes turned on me for a moment, those of the wife turned intently on her husband. The situation was novel without being tense. I knew that he was surprised, if not startled; he might, even have been offended. He answered mildly, pleasantly, and slowly "Why, yes,—we pray."

"You understand what I mean" I said. "I know that you pray, from habit while in a state of rebellion against God. I believe that you are in a state of rebellion against God, and neither ask or receive help by your prayers".

"I undestand, and I may be guilty." Then like a flash, "Can you prove the immortality of the soul?"

It was my turn to be surprised. It was unexpected. I had not thought him so far gone. I was unprepared as it had been a long time since I had thought of or discussed the question. I had to pull myself together and give both memory and reason time to function and I took my time. The silence now was slightly tense, but not heavy. The heads of the fancy workers went down a little and the needles worked faster, and a smile was breaking on the face of the Reverend. My time was limited, as I wanted to leave that town by the next and last train, and feeling that I was involved in an interesting discussion, I looked at my watch to determine how much time I could give to it; as I did so the smile on the man's face broadened from the thought that I was going to make an excuse for leaving, and I had to restrain my own smile from breaking into a laugh as I slipped the watch from its chain and placed it on the table at my side. Everything I had ever heard or thought on the subject had flashed into my mind in response to the effort to remember, and with a feeling of ease and confidence, I answered:

"Yes I can prove the immortality of the soul. I can prove it by my own existence; by the existence of God; by the history of all peoples; by pagan philosophy and Christian philosophy; by the old revelation and by the new. I can prove it by death itself." As I grouped my headings the flood-gates of memory opened and I gave him all I had, closing the evidence of death by using the example of the death of his own daughter. I finished my argument with the following lines that came to me from somewhere:

"What star is here in God's domain we mortals may not know;
"Enough it is, that in our souls, its light will ever glow."

The needles had been quiet, for some time, and the wife's eyes were focused on her husband as he rose from his chair and paced across the floor a few times. Then "I cannot answer that" and, as he became reseated, "Do you believe in a hell?" The question checked a smile on his wife's face, which had begun with his last answer.

"Yes," I answered.

He then cited the case from his own experience, of a man who was so bad that he deserved hell if there is a hell, and who had two angelic little daughters. The father had been killed in a railroad accident and had no time for repentance. Some time later the two children, sure of Heaven, because of their youth and innocence, had been stricken with disease and died. "How," said he, "could the children be happy in Heaven knowing that their father was in hell?"

"You will admit that Heaven is a state of perfect happiness and, therefore, of perfect satisfaction, knowledge, and understanding."

"That must be true."

"Then it is clear that the realization of the principle of justice operating in the punishment of their father, could not make them unhappy, but on the contrary, is necessary to their happiness." He nodded his head slowly in assent.

"Now tell me, Reverend," I said, turning his example against him, "how could the two little girls be happy in Heaven if the devil of a father were there with them?"

"O Reverend," exclaimed his wife, speaking for the first time, "he's got you."

He did not speak and I continued. "We see, therefore, that badness could not enter heaven without destroying it. To destroy heaven is to destroy the operation of infinite justice. The destruction of infinite justice is the destruction of God. The destruction of God involves the denial of our own existence and we are reduced to the necessity of admitting the existence of a hell, or nothing." I paused for his attack, but he was silent and I continued. "Not only is there a hell but there is an intermediate state of punishment where the souls of those who have merited redemption, but have not satisfied divine justice will fulfill the penance demanded. Where even the soul of the bad father, who, perhaps, when face to face with death in the moment of the crash, and perhaps spurred on by some word or act of yours, cried out like the thief on Calvary may have obtained the merits of redemption, can and must satisfy for his sins. Where you may help your daughter by your prayers, and she can pray for you. Where the merits of the prayers of the angels and saints, and of ourselves who are still free on earth, can be applied to suffering souls. I believe in the 'Communion of saints' and I believe in praying for the dead.

"My time is getting short, and I want to tell you the story of the hermit. It was written verse, and I never learned the lines, but I have never forgotten the matter they contained. You may think it simple, it has been of use to me, I think it will be of value to you." Somehow its philosophy sticks.

So, I told the story of "The Hermit", while they listened very intently, and as I finished and arose to go I knew from their words and manner, that the story had reached its mark.

"May I ask" said he, as we walked to the door, "what is your creed?"

"That reminds me, I have an apology to make. Early in our talk you asked me the question 'what are you?' I answered 'A salesman.' I understood your question to mean what you have just asked me and I evaded it; not because I feared to admit or defend my belief, but because I wished to obtain an unprejudiced hearing if the conversation was to be religious. I am a Catholic."

"I might have known it, and I want you to believe that I have never been one of those who tried to increase his popularity by berating Catholics, and tonight, I thank God for it. You have helped me, you have helped me very much. My door is wide open for you any time you come, and I hope you will soon return."

Then the wife, as she extended her hand. "I want to add my invitation to his. You have helped us all. I thank you, and I hope you will believe we want you to come back."

Last, the sister, whose voice I had not yet heard. "I'm sorry I can't say what my brother said about not saying hard things about Catholics. I'm afraid I am guilty. I know better now. Ann was my dearest friend. I thought I had lost her, but you have made her seem very near. Tonight I shall pray for her, and ask her to pray for me. You see you have helped me too. Come back soon, and when you do I shall have many things to ask you."

"If I have been of any help, I believe it came thru your daughter's prayers. Good night, and God bless you."

"Amen," said the good man. "So shall our prayer be for you. Good night."

I believed him, but I also believed that if I had said I was a Catholic in the first place it would have made a difference.

It makes a difference from what angle the light shines.

DR. R. A. POWER

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Interesting Characters in the Bible

By Rev. Thomas D. Williams

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AOD

AFTER the death of Jesus the Israelites fought many battles with the nations and tribes around them. Othoniel, the first Judge of Israel, delivered his people from a certain king of Mesopotamia named Chusan Rasathaim, who had invaded the country, and kept the Israelites in subjection for eight years. Then ensued a period of forty years of peace and prosperity under Othoniel.

But the children of Israel, as they had done before, again forgot God, and did evil in the sight of the Lord. In punishment He sent against them a powerful enemy, who overran a part of Israel, reducing the inhabitants to subjugation. Eglon, king of Moab, and with him as allies, the people of Ammon and of Amalek, crossed the Jordan, and attacked the Jews who dwelt on the western banks of the river. He captured Jericho, called the city of palm trees, and made that city his headquarters. For eighteen years he kept the Israelites under bondage, forcing them to pay him an annual tribute. In their distress they turned to the God whom they had forsaken, crying out for pardon and mercy and help. Then it was that God raised up one who was to deliver them from the yoke of the Moabite king, Aod, the son of Gera, a man of the tribe of Benjamin. He is described as using the left hand as well as the right.

It seems that when the time was at hand to present the tribute to the Moabite king, the Israelites sent Aod; who, with his companions, offered the gifts, then retired from Jericho to Galgala, a city somewhat to the east of Jericho. Here Aod left them, and returned to Jericho, to accomplish the design he had planned for the deliverance of his people. He had armed himself with a short two-edged sword, which he had secreted under his garment on the right side, where its presence would hardly be suspected. And now he presented himself before Eglon, saying: "I have a secret message for thee, O King." The king, commanding all to withdraw, brought into his summer parlor, where the were alone. As the Israelite appr ed the king, as though to deliver message, Eglon rose up from throne, and Aod with his left suddenly grasping the sword, pl it into the king's stomach with much force that both blade and were imbedded in the wound. Le the dead body prone on the floor, carefully closed and locked all doors, then left by a rear exit, soon was free from the city.

The servants of the king, at supposing that their master either engaged or resting, susp no wrong. Uneasy at the pro silence, they grew alarmed, and ening the doors, they found the body of the king, with the sw the gaping wound in his stomach.

In the meantime, profiting by confusion that delayed pursuit, had made good his escape, and Seirath, a place in the mountain Ephraim, some little distance the city of Galgala. There he so the call to Israelites to arm selves, and fight for the deliv of their country from the yo Moab. Soon he gathered an army him, men eager and brave, rea die for their country, saying to "Follow me; for the Lord hath ered our enemies, the Moabites, our hands." "And they went after him, and seized upon the of the Jordan, which are in the w Moab: and they suffered no m pass over. But they slew of the bites at that time about ten tho all strong and valiant men: no them could escape. And Moab humbled that day under the ha Israel; and the land rested years."

The Jewish historian Josephus us that it was in reward for achievement that the Israelites Aod for their Judge. Holy Writ him a savior of Israel, and him among those brave men deeds are recorded in the Bo Judges.

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